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DIVISIONS OF THE SOUTH AUSTRALIAN ABORIGINES.

WITH MAP.

(Plate VI.)

BY R. H. MATHEWS, L.S.

(Read January 19, 1900.)

The territory dealt with in the following pages comprises approximately that part of the province of South Australia situated east of the 132d meridian of longitude and south of the 24th parallel of latitude, but is more particularly delineated on the accompanying map. All the native tribes within this immense region are divided into two intermarrying phratries, with the exception of some tribes on the Murray river and Yorke's peninsula, among whom no well-defined divisional system has been reported.

I shall endeavor in this article to determine the boundaries of the country occupied by certain aggregates of tribes possessing the same divisional names and practicing similar initiatory rites, which it is proposed to denominate nations, following the method adopted by me in showing the distribution of the native tribes of New South Wales,¹ Victoria² and Queensland.³ A map is added, on

¹ PROC. AMER. PHILOS. SOC. PHILADA., xxxvii, 54-73, Plate v.

² *American Anthropologist*, Washington, xi, 325-343, Plate v.

³ PROC. AMER. PHILOS. SOC. PHILADA., xxxvii, 327-336, Plate xiii.

which is marked the geographic range of each nation and defining also the limits within which circumcision and subincision are in force.

I. THE PARNKALLA NATION.

In 1846 the Rev. C. W. Schürmann published a pamphlet on the *Aboriginal Tribes of Port Lincoln, South Australia*, in which, on p. 9, he stated that the Parnkalla tribe was “divided into two distinct classes, the Mattiri and Karraru people. . . . If a husband be Mattiri, his wife must be Karraru, and *vice versa*, the children taking invariably the appellation of that class to which their mother belongs.” This is the first accurate record of the divisions of aboriginal tribes, not only in the colony mentioned, but in any part of the Australian continent. Owing to this priority and for convenience of reference I have adopted the name of the Parnkalla tribe for the whole nation. I shall endeavor to give the names and territorial limits of a few of the most important of the many tribes of which this large nation is composed.

The Rev. Mr. Schürmann says¹ the Parnkalla language extended “from Port Lincoln probably as far as the head of Spencer’s Gulf,” which would be about where Port Augusta now stands, and that “northeast of the Parnkalla was the Nukunna tribe.” The Nauo, or Nowo, tribe adjoined the Parnkalla on the west² and inhabited the country from Venus Bay to Koppawanata station. Northwest of the Nauo, around Yardea station, was the country of the Willeuroo tribe. The Parnkalla, Nauo and Willeuroo, were practically the same people in language and customs, and are included in the same nation on the map. I am informed by old residents that a small tribe called Kooapudna was formerly located around Franklin Harbor. These people are not mentioned by Mr. Schürmann.

Mr. B. Hack states that a tribe, which he calls Noocoona, occupied the eastern side of Spencer’s Gulf, from Port Augusta to Bundeal (see map) and extended east to Coonatto.³ As the Noocoona of Mr. Hack were located in the country indicated by Mr. Schürmann as being inhabited by the Nukunna, it seems safe to infer that both writers meant the same people; for although the spelling is different the pronunciation is substantially the same.

¹ *Native Tribes of South Australia* (1879), p. 249.

² *Ibid.*, p. 249.

³ *Folklore, Manners, etc., S. A. Aborigines* (1879), pp. 64-66.

Mr. Noble, a police trooper, in describing the customs of the Alury tribe of the Flinders Range,¹ says they were divided into "two clans," called Muttay and Arrie, which I have assumed are intended to represent Mattiri and Karraru of the Parnkalla divisions. Mr. Noble includes "Crystal Brook and surrounding country" in his description, which would overlap and include the territory of the Noocoona tribe above referred to. This suggests the inference that the Alury and Noocoona were subtribes of the same people.

The Kooyeeunna and some smaller allied tribes occupy the country from South Lake Eyre, including Turret Range, Chambers creek, Screech-Owl creek, and others, to Lake Torrens, and southerly along its eastern shore as far as Nilpena station, where they adjoin the Alury already mentioned. A friend of mine who resided a long time on Willochra creek, in the heart of the country occupied by the Alury tribe, says their proper name is Eeleeree. He states that they are divided into the two groups, Mattiri and Karraru, like the Hillary people, who are their near neighbors on the western side of Lake Torrens. Both tribes circumcise and split the penis of the youths, and their language has many words in common. The Kooyeeunna extend northeasterly to meet the Dieyerie; and on the southeast they are joined by the Kutchnamootha and friendly tribes, who are spread over the district from Mount Freeling to Lake Frome and Lake Blanche.² East of the Kutchnamootha is inhabited by the Pulladapa tribe, including the country adjacent to Lake Callabonna, and thence toward the New South Wales boundary.

Adjoining the Kooyeeunna and Kutchnamootha, and reaching northerly, beyond Cooper's creek, is the territory of the Dieyerie tribes. Their eastern boundary is approximately a line drawn from Mount Freeling, through Lakes Blanche and Hope, to Lake Perigundi.³ From the debouchure of the Diamantina river into Lake Eyre, up that river to Goyder's Lagoon, taking in Kalamurina, Cowarie, Mungarane and Berlino stations, is inhabited by the Ahminnie tribe. Beyond the Ahminnie is the Wonka-

¹ *Folklore, Manners, etc., S. A. Aborigines* (1879), p. 64.

² Mr. E. M. Curr, in his book, *The Australian Race* (1886), refers to these two tribes, whom he calls Cooyiannie and Kudnamietha. Vol. ii, p. 118.

³ Compare with description given by S. Gason in his *Dieyerie Tribes of Aus. Aborigines* (1874), p. 11.

oora tribe, occupying the country from Macumba river nearly to Alton Downs. The southern end of their country is watered by the Macumba river and the lower portion of Kallakoopa creek. North of the Wonkaoora is the Wonkamudla tribe, reaching from Alton Downs to Annandale and other stations.

The Wonkaoora and Wonkamudla tribes extend a long way to the northwest into the desert country, consisting of sandhills, with sterile patches and salt marshes between them. The only water in this tract is obtained from native wells, called *mickeries*, and the natives of that district are on this account known as "the mickerie blacks." These wells are for the greater number shallow holes, little more than "soakages," and generally contain only small supplies of water; but a few of them are as much as twenty feet deep, or more, being wide at the top and tapering almost to a point at the bottom, into which the water percolates through the loose strata.

Adjoining the Wonkaoora on the southwest are the Arrabunna people, who inhabit the country from near the Macumba southerly along the western side of Lake Eyre as far as Margaret creek, where they adjoin the Kooyeeunna tribe already mentioned. The Arrabunna extend up the Neale and Peake creeks till met by the Andigarina people; toward the southwest they reach to Stuart's Range, where they adjoin the outposts of the Kookatha nation. Touching the Kooyeeunna about Red Lake, and extending thence southerly down the western side of Lake Torrens is occupied by the remnants of the Hillary, Kakarrura, Yallingarra and other friendly tribes, meeting the northern limit of the Parnkalla and Nauo before referred to. I propose calling this tract of country the Hillary Nation, after the Hillary tribe, mentioned by Mr. J. Bryant in 1879.¹

In all the principal tribes or aggregates of subtribes and families, whose boundaries are outlined in the preceding pages and enumerated on the appended map as 1 to 10, the people are bisected into the phratries, Maturri and Kirraroo,² the men of the one marrying the women of the other. No previous writer has attempted to define the geographic distribution of all the people possessing this organization, and show the correct relative location of each tribe on a map of South Australia. The collection of

¹*Folklore, Manners, etc., S. A. Aborigines* (1879), p. 103.

² I have adopted these forms of the Phratry names, because they are used by the Kooyeeunna tribe, who are located near the centre of the nation.

reliable data, from which to prepare such a map, has been the result of long and patient inquiry extending over some years.

The following synopsis shows how the two phratries intermarry and the descent of the resulting offspring :

TABLE NO. I.

<i>Phratry.</i>	<i>Husband.</i>	<i>Wife.</i>	<i>Offspring.</i>
A	Kirraroo,	Matturri,	Matturri.
B	Matturri,	Kirraroo,	Kirraroo.

All the people, men and women alike, bear the name of an animal or some other natural object, which is their totem. I have noticed that certain totems which belong to one phratry in a given district are found to belong to the other phratry among the members of a tribe occupying a different part of the country. Similar differences have been observed by me among the native tribes of New South Wales, Queensland and Victoria. Therefore, in supplying a few lists of some of the totems attached to the two phratries—Kirraroo and Matturri—the name of the tribe will be mentioned in each case. I will take the totems of the Arrabunna tribe first.

The undermentioned totemic names may be enumerated as some of those belonging to the people comprising the Kirraroo group :

Emu,	Rainbow,	Diver,
Mopoke,	Scrub Turkey,	Bull-dog Ant,
Fish,	Gum Tree,	Crane,
Common Fly,	Top-knot Pigeon,	Moon,
Sun,	Clouds,	Sandalwood Tree,
Rain,	Lightning,	Barley Grass,
North Wind,	Thunder,	Acacia,
Nardoo,	Crow,	Carpet Snake,
Hailstones,	Opossum,	Spoonbill,
Box Tree,	Pelican,	Beefwood Tree,
Needle Bush,	Mimosa,	Green Snake.

Among the totems of the people constituting the Matturri group may be mentioned the following :

Wild Dog,	Eagle Hawk,	Small Lizard,
Spider,	Common Magpie,	Brown Snake,
Curlew,	Black Duck,	Whip Snake,
Swan,	Frog,	Kangaroo Rat,
Grasshopper,	South Wind,	Wattle Tree,
Quandong Tree,	Shag,	Ring-neck Parrot,
Iguana,	Quartz Stone,	Mulga Tree.
Plain Turkey,		

II. THE YOWERAWARRIKA NATION.

The Yowerawarrika tribe adjoin the Dieyerie Ahminnie, Wonkaora and Wonkamudla on the east, and reach northerly and easterly into Queensland. Their territory includes Coongie, Clifton Hills, Pandy Pandy and Cordilla Downs. Adjoining the Yowerawarrika on the south are the Yanderawantha, who reach from Patchawarra creek southerly across the Cooper and down the Strzelecki creek till they meet the northern limit of the Pilladapa about Lake Callabonna. On the west they are bounded by the Dieyerie, and on the east they extend within the Queensland and New South Wales frontier. Innamincka, Tinga Tingana, Kano-winna, Oontoo and other stations, are situated within the territory of this tribe.

The social organization of the Yowerawarrika and Yanderawantha consists of two intermarrying phratries called Koolpirro and Thinnawa; a Koolpirro man marries a Thinnawa woman, and, *vice versa*, the sons and daughters of the marriage taking the name of the group to which the mother belongs. Arranged in tabular form these rules of marriage and descent appear as follows :

TABLE No. 2.

<i>Phratry.</i>	<i>Husband.</i>	<i>Wife.</i>	<i>Offspring.</i>
A	Koolpirro,	Thinnawa,	Thinnawa.
B	Thinnawa,	Koolpirro,	Koolpirro.

There is a collection of totems attached to each phratry. The following are some of the totems of the Koolpirro people :

Carpet Snake,	Rainbow,	Rat,
Red Ochre,	Pigface,	Native Companion,
Crow,	Emu,	Curlew.
Kite-hawk,	Pituri.	

The Thinnawa division claims the undermentioned animals and objects amongst others :

Iguana,	Eaglehawk,	Plain Turkey,
Bull-Frog,	Shag,	Black Duck,
Jew Lizard,	Dingo,	Plover,
Witchetty,	Native Cat,	Crane,
Ground Frog,	Kangaroo Rat,	Diver.
Water Rat,		

The phratry name Koolpirro is the equivalent of Kirraroo, and Thinnawa corresponds to Matturri of the Parnkalla organization. Koolpirro is likewise equivalent to the pair of sections Woongo and Koobaroo, and Thinnawa to the pair, Bunburri and Koorgilla, of the tribes adjoining them on the northeast.

III. THE BARKUNJEE NATION.

The divisional system and initiation ceremonies of the tribes constituting this nation have been fully reported in my paper published in the *Journal of the Royal Society of New South Wales*, Vol. xxxii, pp. 240-255.

IV. THE ADJADURAH NATION.

The Adjadurah tribe occupied Yorke Peninsula, a long tongue of land lying between St. Vincent and Spencer Gulfs and reaching north as far as Crystal brook. Mr. McEntire says these natives were more similar to the Adelaide tribe than any other; and Mr. E. M. Curr states that the language of the Adelaide blacks resembled that of those occupying Yorke Peninsula more than the language of the natives of the Murray river. I have compiled the following comparative vocabulary of twenty-four words used by both tribes, selected from four different authors—Teichelmann and Schürmann,¹ Edward Stevens,² E. McEntire³ and E. M. Curr.⁴

¹ *Grammar and Vocabulary of Aboriginal Language Spoken by Natives of Adelaide* (1840), pp. 1-176.

² *Jour. Roy. Soc. N. S. Wales*, xxiii, 498-501.

³ *Folklore, Manners, etc., S. A. Aborigines* (1879), p. 63.

⁴ *The Australian Race* (1886), ii, 146, 147.

English.	Teich, and Sch. Adelaide.	E. Stevens. Adelaide.	E. McEntire. Y. Peninsula.	E. M. Curr. Y. Peninsula.
Kangaroo	Nanto	.....	Munthu	Nantoo
Opossum	Pilta	Pilta	.....	Bilta
Dog	Kadli	Cudlee	Kuddelee	Kadle
Emu	Kari	Curree	.....	Carrie
Crow	Kua	.....	.....	Gooa
Swan	Kudlyo	.....	.....	Guldyoo
Fish	Kuya	Cooyer	Kooya	Guya
Egg	Muka	.....	.....	Mokka
Head	Makarta	.....	Kukaa	Kakka
Nose	Mudla	Meedla	Mudla	Mudla
Eye	Mena	Meena	Midna	Minni
Teeth	Tia	.....	Teeya	Tea
Hand	Marra	Moora	Murra	Mirra
Foot	Tidna	Tidna	Thidna	Didna
Breasts				
(female)	Ngammi	Umme	.....	Ammie
Blood	Karro	.....	Gerra	Garro
Excrement	Kudna	.....	.....	Goodnarie
Reed Spear	Kaya	.....	.....	Giea
Fire	Gadla	.....	Kudla	Gurdla
Smoke	Puiyu	.....	.....	Booyoo
Sun	Tindo	Tindoo	Deento	Tintoo
Moon	Kakirra or Piki	Cackera	Bigha	Birra
Star	Purle	.....	Boorlee	Burlie
Die or Dead	.....	Moorloona	Barloona	Barluna

Besides the affinity of their speech, the Yorke Peninsula and Adelaide natives had many customs in common. Mr. E. M. Curr, Mr. E. McEntire and Mr. T. M. Sutton report that circumcision was practiced on Yorke Peninsula, and the last-named author mentions the use of a bullroarer.¹

Teichelmann and Schürmann state that in the Adelaide tribe a youth was called *Pappa* after being circumcised; *Turlo* was the name of the circumcisor; and the being who first taught the rite to their ancestors was named *Yura*, who also punished those who neglected to carry it out. He further says that a bullroarer called *Kadnamangutta* was employed in the ceremony. It was a thin, oval piece of wood, five inches long and an inch and a half wide, tied to a

¹ *Proc. Roy. Geog. Soc., S. A. Beh.*, Vol ii, 3d series, p. 17.

string, by which the natives swung it rapidly round, causing a humming noise. Females and children were not allowed to see it.

Mr. G. F. Angas reports that circumcision was in vogue among the Wirramayo tribe, who occupied the vast scrub country to the northwest of the river Murray, and that an instrument called *Wittoo Wittoo*, an oval piece of wood fastened to a string of human hair, was whirled round with great rapidity, producing a loud, roaring sound.¹

Owing to the similarity of the dialects of the Yorke Peninsula and Adelaide tribes, the prevalence of circumcision and other customs, together with the fact of their being adjoining neighbors, seems to me to justify the assumption that they were practically the same people. I have therefore included these two tribes in one nation. Mr. McEntire and Mr. Sutton say that in the Yorke Peninsula tribe the children followed the father. Having read all that both these writers have to say on the subject, I am nevertheless of opinion that the descent of the children depended directly on the mother, being led to this conclusion by inquiries I have made from old residents of that part of the country and from natives of adjacent tribes. Whether or not they were divided into two intermarrying phratries, like the nations to the north and west of them, appears to have escaped the notice of early investigators.

V. THE NARRINYERI NATION.

The tribes composing this nation have been dealt with in my article on "The Victorian Aborigines,"² so that a brief reference will be sufficient in the present treatise. Their territory was chiefly in South Australia, but extended a little way into the adjoining colonies of New South Wales and Victoria. Their southern limit was Lacepede Bay, whence they reached along the coast to Cape Jervis and up the Murray river almost to the junction of the Darling (see map). They did not practise circumcision, and their language differed from that of their neighbors. The Rev. G. Taplin, who is the most experienced of the early writers on the customs of these people, gives no group divisions, and says descent was counted through the father.³ In the Barkunjee and Booandik tribes, who

¹ *Savage Life in Australia and New Zealand*, Vol. i, p. 99.

² *American Anthropologist* (Washington), xi, 336-343.

³ *Folklore, Manners, etc., S. A. Aborigines* (Adelaide, 1879), p. 157.

adjoin the Narrinyeri, the descent is on the mother's side, although they marry into the phratry of the father, and the children are brought up in his tribe.

VI. THE BOOANDIK NATION.

More than three-fourths of the entire area of this nation is situated on the other side of the boundary between South Australia and Victoria, and their social organization has been described in my paper on the aborigines of the latter colony.¹ I wish to repeat here, however, that the community is divided into two intermarrying phratries, called Krokitch and Kamatch. If a man belongs to the Krokitch division his wife must be taken from among the Kamatch people, and *vice versa*—the children taking the name of the phratry to which their mother belongs.

VII. THE KOOKATHA NATION.

Lying to the west of the Parnkalla, Hillary and Arrabunna Nations, the country is occupied by several tribes, including the Kookatha, Geebera, Wirrunga, Yilrea, Warnabinnie and some others. This aggregate of people will be designated the Kookatha Nation, and the following is a brief outline of the geographic distribution of the different tribes composing it.

The Kookatha tribe extends from the Stuart Range, taking in Lake Phillipson, Mount Eba Station, Wilgena Station, Mount Finke and Lake Bring. The Geebera people are on the north of Lake Gairdner. Between the Gawler ranges and the head of the Great Australian Bight we encounter the Wirrunga, Yilrea, Warnabinnie and other tribes, inhabiting the coastal districts. The people of the interior are more friendly among themselves than with the coast people, and speak a slightly different dialect. They all mix together, however, in their great corrobories, and have similar ceremonies of circumcision, subincision and the enlargement of the vaginal orifice. The coast tribes do not extract a front tooth from the upper jaw of the males, but this custom prevails all over the back country.

In the Geebera tribe, and for a long way westward of them, the two intermarrying phratries are designated Kookoojiba and Koocheebinga, and the resulting offspring take the name of their

¹ *American Anthropologist*, xi, 331-336.

mother's phratry, which may be exemplified in tabular form as under :

TABLE NO. 3.

<i>Phratry.</i>	<i>Husband.</i>	<i>Wife.</i>	<i>Offspring.</i>
A	Kookoojiba,	Koocheebinga,	Koocheebinga.
B	Koocheebinga,	Kookoojiba,	Kookoojiba.

Among the coastal tribes, in order to prevent consanguineous marriages, the chief old men appoint certain women to be *uumree* to certain young men, and the men thus selected are also *uumree* to these women. This can be illustrated by supposing that a woman who is *uumree* to a certain man has a son and a daughter. The man, who may be called A, who is also *uumree* to her, takes her daughter as his wife, and if he himself has a sister he is supposed to give her to the woman's son, who would, of course, be his wife's brother. Then the man A and his wife's brother would become what the natives call *maratho*, which signifies that they must always assist one another in time of danger. A man and woman who are *uumree*, therefore, stand in the relationship of son-in-law and mother-in-law. They never speak to one another as long as they live, and avoid looking at each other if possible, yet remaining the best of friends.

Female children are betrothed in their infancy to such of the males as may be entitled to claim them as their wives in accordance with the laws of the tribe. A man is supposed to contribute something in the way of food to his future wife, until she is old enough to go and cohabit with him.

Where the law permits, women who have very dark hair and complexions are appointed *uumree* to men whose complexions and hair are lighter, and *vice versa*. This distinction in the color is also apparent in the betrothals, a lighter girl being betrothed to a darker boy, and a darker girl to a lighter boy. In all cases, however, the parties who are *uumree*, and also those who are betrothed, must belong to opposite phratries.¹

The tribes who adjoin the Kookatha nation on the west are substantially the same people in language and customs, and extend onwards into western Australia. Commencing about Israelite Bay

¹ The Parnkalla divisions, Kirraroo and Matturri, are known at least as far west as Murat Bay, owing to the intermarriage of the people of the two nations.

and extending a considerable distance westerly and northerly along the coast of western Australia, the tribes are divided into two intermarrying phratries¹ called Munnichmat and Wartungmat, with groups of totems attached to each, particulars of which will be given in another article.

VIII. THE ANDIGARINA NATION.

Bounding the Arrabunna on the northwest are the Andigarina and friendly tribes, occupying the country up the Alberga river to the Musgrave range, and onward to the Petermann ranges and Lake Amadeus, where they meet the Loorudgee tribe. The Andigarina and Loorudgee are divided into four sections, called Koomara, Panungka, Bultara and Parulla, particulars of whose intermarriages have been dealt with by me elsewhere.² This organization, with some modifications in the names of the sections, and in the order of their intermarriage, extends westward across the colony of western Australia to the Indian Ocean.³

Lying northward of the Andigarina, and adjoining also the Wonkaoora and Wankamudla referred to in a previous page, is the Arrinda tribe, occupying the country at Macumba, Dalhousie, Charlotte Waters and the Lower Finke river, and stretching north-easterly a considerable distance. They have the same four sections as the Andigarina, and their rules of intermarriage and descent are identical. The Arrinda and Andigarina people have a similar language.

Northeasterly of the Arrinda are the Yorrawinga and friendly tribes, located on the Field, Woodroffe and Georgina rivers. They

¹ Divisions on the same principle, but differing in the names of the phratries, are also found on the northeast coast of Queensland, between Cardwell and Cape Melville. In some places the names are Koorabunna and Kooragoola—in others Darboo and Tooar—in others Chunna and Jaypar, and so on.

² PROC. AMER. PHILOS. SOC. PHILA., xxxviii, 79.

³ Among the Weedokarry tribe in western Australia, the following table shows the names of the four sections and their rules of intermarriage and descent :

<i>Phratry.</i>		<i>Husband.</i>	<i>Wife.</i>	<i>Offspring.</i>
A	{	Butcharrie,	Burronga,	Banaka.
		Kurrimurra,	Banaka,	Burronga.
B	{	Burronga,	Butcharrie,	Kurrimurra.
		Banaka,	Kurrimurra,	Butcharrie.

have four intermarrying divisions named as follow : Koomara, Bel-thara, Gaballa and Deringera.

Adjoining, but farther to the northward than the Andigarina, Loorudgee, Arrinda and Yorrawinga people, are a number of tribes who are distinguished by having eight intermarrying divisions, instead of two, or four, as in the communities herein described. This eight-section organization extends northerly to the Gulf of Carpentaria and Cambridge Gulf, and will be dealt with in another article.

The language spoken by the Arrinda and allied tribes, and reaching a long way into the eight-section system, has been ably studied and explained by the Rev. H. Kempe.¹

EXPLANATION OF THE MAP.

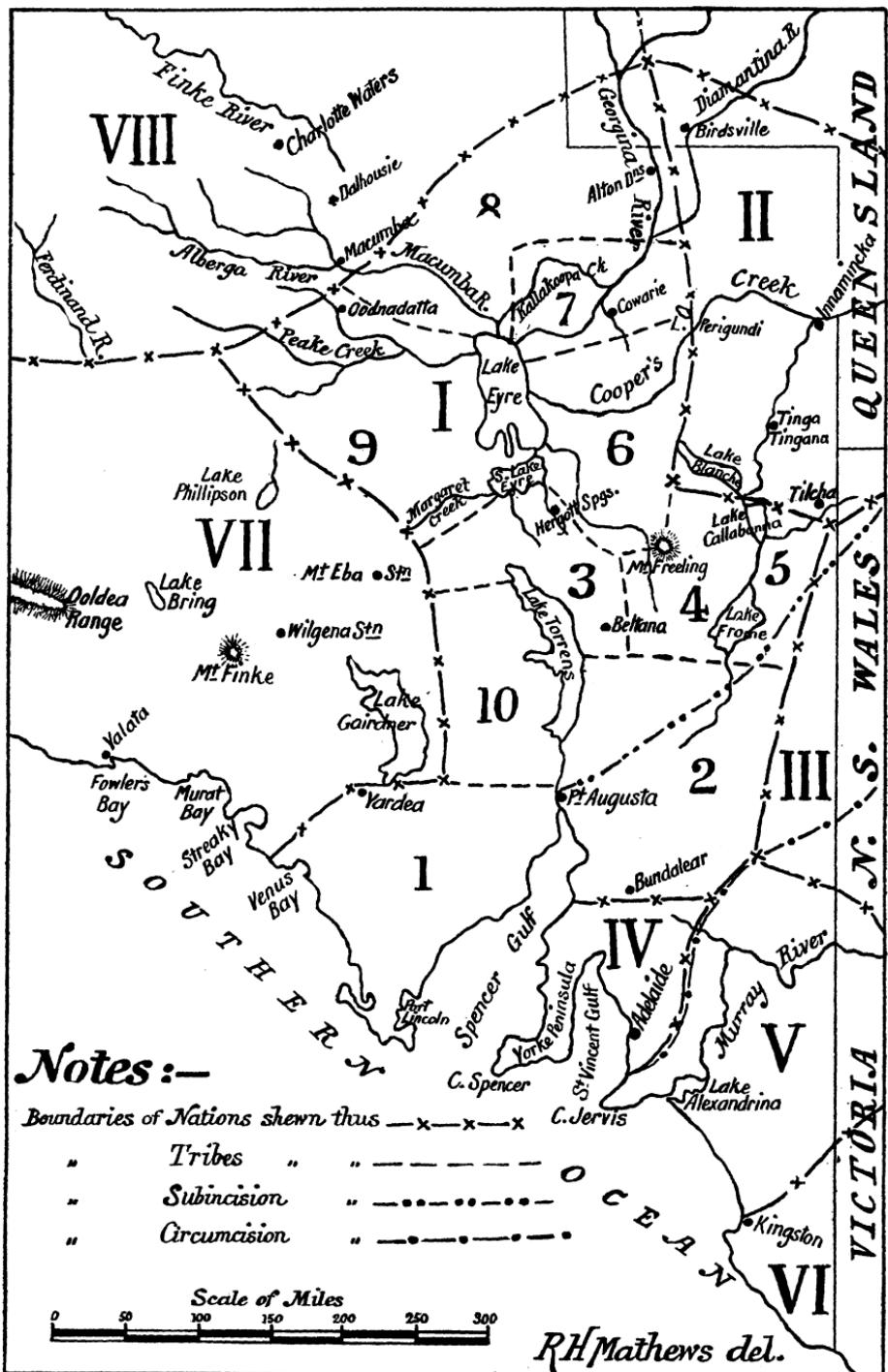
I. The Parnkalla Nation.—This is the largest nation in South Australia, occupying a territory of upwards of 700 miles in length, by a maximum width of 300 miles. In consequence of the immense tract occupied, it has been thought advisable to locate on the map certain communities, consisting of one or more of the tribes constituting the nation. These communities are represented as Nos. 1 to 10 on the map, and are all divided into the two phratries, Matturri and Kirraroo, already explained. The names of some of the principal tribes in each community are as follow : No. 1, Parnkalla, Nauo, Willewroo and Kooapidna tribes. No. 2, Nookoona and Eeleeree. No. 3, Kooyeeunna and others. No. 4, Kutchnamootha. No. 5, Pilladapa. No. 6, Dieyerie. No. 7, Ahminie. No. 8, Wonkaora and Wonkamudla. No. 9, Arrabunna. No. 10, Hillary, Kakarraru and Yallingarra tribes.

II. The Yowerawarrika Nation.—The principal tribes composing this nation are the Yowerawarrika, Yandrawontha, Wonkamurra, Mullinchie, Kullally and others.

III. The Barkunjee Nation, extending into New South Wales, has two intermarrying phratries, Muckwarra and Keelparra, and the offspring belong to their mother's division.

IV. The Adjadura Nation, comprising the tribes on Yorke Peninsula and around the district of Adelaide.

¹ "A Grammar and Vocabulary of the Language Spoken by the Aborigines of the MacDonnell Ranges, South Australia," *Trans. Roy. Soc. S. Australia*, Vol. xiv, pp. 1-54.



Map showing Divisions of South Australian Aborigines.

V. The Narrinyeri Nation.—This and the next following nation, VI, have been described by me in *The American Anthropologist*, Vol. xi, pp. 331-343.

VI. The Booandik Nation, reaching into Victoria. There are two phratries, Krokitch and Kamatch, the men of the one marrying the women of the other.

VII. The Kookatha Nation.—The principal tribes are the Kookatha, Wirrunga, Yilrea, Warnabirrie and others.

VIII. The Andigarina Nation, consisting of the Andigarina, Loorudgee and Arrinda tribes, with four intermarrying divisions, as explained in the text of this paper. To show the wide geographic range of this system, it is interesting to notice that on the Batavia river, in the extreme north of Queensland, the Joongoonjee tribe is divided into two intermarrying phratries, called Chamagunda and Gamanutta; the former is subdivided into two sections, named Langename and Namegoore, and the latter into two, called Packwicki and Pamarang. The children of both sexes belong to the same phratry as their mother.

There are no feminine equivalents for these section names, but each phratry has a collection of totems, which the natives call *edeet*, some of which are the emu, dingo, rock, bamboo, wood, crow, fire, kangaroo, carpet-snake, sea, shark, sun, black-duck, rat, pigeon, fresh water.

The reader's attention is invited to a line (see map) from Port Augusta, passing east of Lake Frome and entering the New South Wales boundary south of Tilcha. All the tribes to the west, northwest and north of this line practice the rite of splitting the penis in addition to that of circumcision. There is a belt of country, including Yorke Peninsula, Adelaide, Bundalear, and extending into New South Wales, in which circumcision only is in force; the southeastern limit of this tract is also delineated upon the map as far as the New South Wales boundary. From the latter point onward, through the Australian Continent to the Gulf of Carpentaria, the position of the line separating the tribes who practice circumcision and splitting the penis from those among whom neither custom is in vogue, is defined on maps accompanying contributions by me to different societies.¹

¹ *Journ. Roy. Soc. N. S. Wales*, xxxii, 240-255, Pl. xii; *PROC. AMER. PHILOS. SOC. PHILA.*, xxxvii, 327-336, Pl. xiii.